





was but a weak support in the hour of trial. I, the sinner, the adulterer of Christ's mercies, have found, that unaided by him, death wears a very gloomy aspect to me, cut off in the prime of life, and my only consolation, the thought that I shall sleep in death and mingle with the clay of the brute.

I must relate the progress of my philosophical opinions, and if I mistake not, they are similar to those of most philosophers of the same school. The first step taken, was to throw off by degrees, the injunctions of the Bible—and at length, finding how far I had gone, to retract my steps, and to endeavor to do the work of conversion, of seal your doom forever.

I had not the assistance of any one to point out my circumstances; but taking up the Bible, was going to lay it down again, when the passage of Christ's pardoning the thief upon the cross met my sight. I was induced by this to reflect, that even I might not be past the bounds of forgiveness. The idea led me to a train of reflections, the result of which was, that I again addressed God and a Saviour, so long uncalled upon, and I have found relief.

It is my dying petition that you would give this to the clergyman of the place, and request them to read it in the churches. This is the only method which is left me to atone, in some measure, for the injuries which I have committed upon their members.

Adieu! It is past midnight, and I am to be short at 7 o'clock. Let this have the effect of directing your attention to things spiritual as well as temporal, and when death comes, it will find you prepared.

From your unfortunate friend, JAMES CRAMP.

## BOSTON RECORDER.

Friday, April 22, 1836.

### "FIRST PURE, THEN PEACEABLE."

What does this mean? It has been quoted abundantly within a few years. Its meaning ought to be well known; and yet we doubt whether it is. The Apostle is giving the characteristics of that wisdom which cometh down from above. He says, it is "first pure, then peaceable." James 3:17. What does he mean?

May we understand that this wisdom is pure for a while, before it becomes peaceable? Is it, in the first place, pure and quarrelsome, and not pure and peaceable till afterwards? How does that wisdom look, which is pure and quarrelsome? We cannot understand it. Will not some of those, who make such abundant use of this text, explain it to us? The difficulty is, to see how wisdom can with any propriety be called pure, before it gets to be peaceable.

There is another question, which we wish to see answered. In what does this purity consist? Is it a personal quality of those who are pure; or is it a mere state of contention against the want of purity in other people? Is this wisdom called pure, because of its own freedom from any thing wrong, or because it is so zealous against any thing wrong in its neighbors? We wish to know, under this head, whether the man who is pure, is to be peaceable forthwith; or whether he is bound to be otherwise than peaceable, till some body else becomes pure; and if the latter, how far around him purity must be made to prevail, before he is permitted to be a peaceable man.

We have another trouble. This same Apostle, in this same connection, tells us that if we have "bitter envyings and strife in our hearts," our wisdom is not that which descendeth from above, but is "earthly, sensual, devilish." We wish to know how this wisdom which is pure but not peaceable, is to be distinguished from that other kind of wisdom, of which "bitter envyings and strife" are the fruits. Some plain and undeniable marks, we think, are desirable here, lest somebody should mistake the one for the other.

In proposing our next request, it would be very convenient to know how fast one may be allowed to get along in this process. How long must one be pure, before it will do for him to become peaceable? Judging from the length of time, during which certain persons have been quoting this text in self-defence, we should suppose that each step must occupy several years. But perhaps their situation is peculiar. Suppose that each step must occupy three months. After being pure three months, we may begin to be peaceable; after being pure and peaceable three months, we may begin to be gentle; at the end of another quarter, easy to be entreated; and at the end of the year, full of mercy and good fruits. And here we would ask, what is the law concerning good fruits during the first year? We would know whether he of the first quarter, who is pure but not peaceable, is allowed to bring forth any good fruits; or whether he is only forbidden to be quite full of them. We proceed.—At the end of fifteen months, one may begin to be without partiality. For the whole of the first year and a quarter,—if we have estimated the rapidity of progress correctly—he must be a party man. During the first quarter, we suppose, while pure but not peaceable, he is to quarrel with the opposite party. Afterwards, he must become a peaceable party man. He must not be without partiality. He must think and feel with his party, but must be careful about doing or saying any thing that will make a quarrel. At the end of a year and a half,—keeping our estimate of the necessary length of time,—he may begin to be without hypocrisy; it having been his duty, previously, to be a hypocrite. Now for our request. It is, that some one who can, would describe this man to us, as he is just before this last alteration. Do, brethren, go into particulars, so that we may be able to see him with our "mind's eye," acting just as he really acts. Do give us a true graphic delineation of this pure, peaceable, gentle, yielding, good-fruit-bearing, impartial hypocrite. Let us see how he looks, when he has gone through the whole text except the last two words. We should like to know, whether all those who quote "first pure, then peaceable," in self-defence, or any of them, may be taken as specimens. If not, why not? Have they dared to invert the order of the text, by laying aside hypocrisy before they become peaceable?

This last question suggests another topic, on which we should be glad of information from some of those who, it would seem from their self-justificatory quotations, must have learned by experience. We want to know how one can begin to be pure, with hypocrisy. Must the purity of men who have not yet become peaceable, be a mere hypocritical purity? That would sound badly. If not—how should they go to work to become pure, before they begin to lay aside hypocrisy?

Perhaps it will be said, that we need not remain in the first stage of the process for any definite length of time; but that we may begin to be peaceable, as soon as we have become pure. If so, we wish to know how pure one must become, before he is allowed to grow peaceable. Must he become perfectly pure? How can this be, while he is not without partiality and hypocrisy? And then, who ever arrived at perfect purity on earth? This interpretation would bind us to be quarrelsome for life. It would allow us no opportunity to acquire the remaining attributes mentioned in the text. And if the purity required of us, before we may be peaceable, be any thing less than perfect, what is the standard? We ask, because it must be important to begin to be peaceable at the right time.

If it be said that it is the church, and not an individual, that must become pure first and peaceable afterwards, we ask, whether a church which is pure, but not peaceable, nor gentle, nor easy to be entreated, nor full of mercy and good fruits, nor without partiality, nor without hypocrisy, is a church of Christ; and if its members die in that state, where they will go; whether their place in another world will, or will not, be with those whom Christ addressed as "hypocrites," while on earth.

### THE LAW CONCERNING ARSON.

Some of our remarks last week, under the head of "Capital Punishment," were not sufficiently guarded. Setting fire to an inhabited building in the night, is a crime punishable with death. It is not necessary that the building should be a dwelling-house, in the ordinary sense of the term. A store, a shop, a stable, any building whatever, if any person is "lawfully within the same" at the time, is an inhabited building, in the sense of the law. We suppose it is not necessary that the incendiary should know that any person is within; or that it should be the ordinary practice of any person to spend his nights there. If a clerk, for some special reason, sleeps in the store that night, it is then an inhabited building. The burning of the Convent at Charlestown was not a capital offence, because it was not an inhabited building when set on fire, though it had been one, but a few minutes previously. The inhabitants had all been removed, before the fire was applied.

It is not necessary that the fire should be applied directly to the inhabited building, to render the crime capital. If it be applied to a train, connected with the building, whereby the fire is communicated, the punishment is death. It is immaterial, of what train is composed; whether of gunpowder, straw, shavings, boards, sheds, shops, or stables; whether placed by the incendiary or by some other person, for that or for some other purpose. It is not necessary that the fire should be applied to the building that the latter takes fire, the offence is capital. Nor is it necessary to prove that the incendiary intended to burn the inhabited building, any farther than it is proved by his setting fire to the train. Having done that, he must answer for the consequences.

The Boston incendiaries have evidently intended to avoid the crime punishable with death, by setting fire only to buildings not inhabited; but this, in a city like Boston, is no easy matter.

### BROADWAY TABERNACLE.

Such is the name, assumed by the "sixth free church" in New York. We have received the little "Manual," prepared for the use of its members, containing its "Principles," "Rules," "Confession of Faith," "Covenant," &c. The "rules" appear to have been revised and amended since they were published in the N. Y. Evangelist. As they now stand, the Deacons are to be chosen annually; and the Minister and Deacons constitute a Session. The seventh and eighth "rules" are as follows:—

VII. Candidates for admission by profession shall be examined by the session, and publicly propounded at least one week previous to their admission, in which time, if no member of the church report to the session any valid objection, it shall be considered as the unanimous vote of the church.

VIII. In cases of discipline, it shall be the duty of the session to receive and weigh the evidence, hear the parties, and form a judgment of what ought to be done. In cases where they judge excommunication or public censure to be called for, they shall so report to the church, with the evidence in the case, and their reasons for their opinion if called on by the church, a majority of whose votes at a meeting regularly called, shall be final. Should difficulties arise in the proceedings, the prayers and counsel of other churches may be sought, both parties agreeing thereto, but the power of censure shall still rest in the church.

It will be seen, that these "rules" give no ecclesiastical jurisdiction to women. We are glad to see that peculiarity struck out from their printed forms, and hope it will not exist in practice. The seventh "rule" needs a little explanation. Who is to judge whether an "objection" is "valid?" If they understand it, however, that is sufficient. The language of the Confession of Faith is too metaphysical for common use. There are few congregations, in which the majority of candidates for admission would be able to give an intelligent assent to it. Whether it is adapted to the minds of those for whom it is intended, is their question, not ours. If it meets their wants, we have no right to find fault because it does not meet the wants of others, for whom it was not made.

There are two resolutions passed by the church, one excluding slaveholders from their communion, and the other requiring the temperance pledge of all candidates for admission. These are in their right place. If adopted at all, it should be as resolutions. If we belonged to that church, we would move to amend the resolution excluding slaveholders, by adding the words—"unless he shall show, to the satisfaction of this church, that he does not hold slaves for

the sake of gain." Thus amended, we should not oppose it. The general regulations of the church are well adapted to promote efficiency.

The "Tabernacle" was opened for public worship on Sunday, 10 inst. and in the evening Rev. C. G. Finney was installed as pastor, by the newly formed "Association of New York City," acting as an Ecclesiastical Council. The sermon was by the Rev. Joel Mann, of Greenwich Ct. and the installing prayer by Rev. J. Leavitt, Editor of the N. Y. Evangelist.

ORANGE LODGES.—It appears, by our foreign news, that the Orange Lodges in Great Britain and Ireland are given up, by the Duke of Cumberland, their Grand Master. This is in accordance with expressed desire of the majority in Parliament, and of the King. These Orange Lodges were a vast Protestant, or rather, anti-popery association, connected together and managed much after the fashion of free-masonry. The hostility of the Orange men and their opponents in Ireland has been a source of much evil. Of late, it has been found that Orange Lodges, bound together by secret oaths, had been formed in the army, even in India, and that Orange men were commanders in some important fortified places in Great Britain.—The Duke of Cumberland, the Grand Master, was accused in Parliament of intending to use these Lodges as the means of placing himself upon the throne. He has had the reputation of being the most unprincipled and scandalously vicious of all the sons of George III.

### "THE SAILOR'S HOME."

The Boston Seamen's Friend Society has purchased the large and commodious dwelling at the corner of Purchase Street and Gibbs' Lane, lately owned and occupied by Lot Wheelwright Esq. for a Seaman's Boarding House. It is perhaps the best location for the purpose, to be found in the city. It is but a few steps from the Marine's chapel on Fort Hill, and commands a fine view of the harbor. It is easily accessible from the wharves, and yet sufficiently removed from whatever around them it is desirable to avoid. The ladies are now making arrangements to furnish it, as it should be for its intended use. It will contain a reading room, library, and other necessary means of intellectual and moral improvement. It is expected to be opened for the reception of boarders in June, under the superintendence of an experienced Ship master, well qualified for the place.

For the means of payment, the Society is obliged to rely solely on the subscriptions and donations of the friends of Seamen. They have not yet been disappointed in their applications for aid; and from the acknowledged importance of the object, and the known liberality of our merchants and other men of wealth, we believe they will not be disappointed. Even an enlightened regard to their own interest,—to say nothing of the promptings of gratitude or regard to public morals,—must secure liberal subscriptions from those who have derived and are constantly deriving such accessions to their wealth, from the labors and perils of seamen. Relying upon their readiness to furnish the necessary means, the Society has not hesitated to make the purchase.

The house will bear, and is intended to deserve, the name placed at the head of this—

### RIGHTS OF RUNAWAY SLAVES.

The Philadelphia Evening Star informs us of an important decision recently made by Judge Baldwin, in the Supreme Court—that when a runaway slave is reclaimed, it is necessary that he shall be tried before a jury; on the principle of Constitutional law, that every man is entitled to a fair and impartial trial before twelve of his peers. It has long been a horrible anomaly in the administration of justice in the free States, that the southern slave-mongers have been allowed to seize men, women, and children, and hurry them into bondage, as runaway slaves, without a trial by jury, but simply by claiming them on oath before a justice of the peace, or a judge, as their property.—*Liberator.*

To be sure, the person thus claimed has a right to a jury; and it is astonishing that his right should ever have been doubted. The Constitution of the United States, indeed, provides, that "No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." But the questions, whether the person claimed is so "held to service," and whether the claimant is "the party to whom such service" is "due," are questions of fact, to be decided by a jury in view of evidence.

There is another point, of equal practical importance, which Mr. Garrison has not noticed in this article, if ever; nor does it appear whether Judge Baldwin has had occasion to decide it. We maintain, that no person, having a pecuniary interest in the result of such a trial, can be admitted as a witness. Instead of having his own oath considered sufficient proof, the person claiming to be the master cannot be permitted to testify at all in such a case. Nor can any deputy or agent of the master, whose reward, or pecuniary interest in any form, depends on the success of the suit, be permitted to testify. And all this for the plain reason, the well-established doctrine of law, that no man is allowed to swear money into his own pocket, by being a witness in his own case.

Further. We suppose it to be a notorious fact, that agents employed to recover runaway slaves are usually interested in the success of their exertions; that their pay is to depend on their success. Whether this creates a presumption that they are interested, sufficient to exclude their testimony, we doubt; but it certainly affords good ground for making them answer, under oath, the question, whether they are or are not interested in the result of the suit. Unless they make oath that they have no such interest, they cannot be permitted to testify.

Yet again. If the deputy or agent makes oath that he has no interest in the result of the suit, and is therefore admitted as a witness; still, the jury will have a right to consider his credibility. They will have a right to consider, from the general appearance and demeanor of the witness upon the stand, from his connection with the pretended owner, from the known character of men often engaged in this employment, from any testimony concerning his moral character that may be laid before them, how

worthy he is to be believed. And as they find reason to believe concerning his testimony, they must bring in their verdict.

Mr. Garrison says,—referring to the Constitution of the United States,—"The service or labor claimed must be 'due' to the claimant; but what judge or jury will have the hardihood to decide, that the victims of plunder are indebted to the plunderers, or that the oppressed owe any thing to the oppressors?" This reasoning, we think, will not hold. The Constitution does not require that the "service or labor" should be shown to be "due" in equity; but only that it should be shown to be "due" according to the laws of the State to which the parties belong. The equity of those laws is not to be made a question in such cases. That those laws are according to equity, this clause in the Constitution requires us to take for granted. If it be proved that the person claimed is "held to service or labor" according to those laws, he must be delivered up. But the claimant must prove that the "service or labor is due;" that he, or his employer, is the person to whom it is due; that the person claimed is the person from whom it is due; and he must prove these facts before a jury, by the testimony of disinterested witnesses, of good character for veracity.

It cannot be objected, that a slave, in law, is not a "person," but a thing, a chattel; for the fact that the being who is claimed as a slave, is the very point to be proved, and therefore may not be taken for granted. And besides;—the Constitution makes no provision for delivering up runaway things,—runaway "chattels." Its words are "No person held to service," &c. If claimed under this section, he must be claimed as a "person," and, of course, as having the rights of persons, and among the rest, the right to trial by jury. It is astonishing, that other practices should ever have prevailed.

Probably, Judge Harrington's celebrated decision, at Middlebury, Vt. had a better foundation in law than has commonly been supposed. The claimant, in a case of this kind, was told that his evidence was insufficient; and again, that his evidence was insufficient; till, irritated and out of patience, he demanded what evidence the court would allow to be sufficient. Judge Harrington replied, "A bill of sale from the Almighty." It is probable that Harrington saw the insufficiency, on legal principles, of the testimony actually produced, and rejected it on good legal grounds; that he felt no inclination to instruct the plaintiff how to enforce what he regarded as an unrighteous law; and indeed, that, in his utter detestation of slavery, he neither knew nor cared, what evidence, short of "a bill of sale from the Almighty," would be sufficient; deeming it enough for him, to admit such evidence if it should ever come before him.

We are not particularly versed in the history of such cases, and do not assert that the mode of proceeding has always been such as Mr. Garrison describes. We suppose, however, that it has. We hope the subject will now receive such attention, that the legal rights of persons claimed as absconding slaves will be fully vindicated.

### THE CHURCH AND SLAVERY.

Extract from the Minutes of Charleston Union Presbytery.

With reference to the relation which the Church sustains to the Institution of Slavery, and to the possibility of attempts to agitate the question in the next General Assembly, this Presbytery deem it expedient to state explicitly the principles which they maintain, and the course which will be pursued by their Commissioners in the Assembly. It is a principle which meets the views of this body, that slavery as it exists among us is a political institution, with which Ecclesiastical Jurisdiction has not the smallest right to interfere; and in relation to which any such interference especially at the present momentous crisis, would be morally wrong and fraught with the most dangerous and pernicious consequences. Should any Commissioners be expected to meet it at the very threshold, and to oppose to the utmost of their power the introduction of any report, memorial or document, which may be the occasion of agitating this question in any form. And it is further expected that our Commissioners, should the case require it, will distinctly avow our full conviction of the truth of the principles which we hold in relation to this subject, and our determination to abide by them, whatever may be the issue; that it may appear that the sentiments which we maintain, in common with Christians at the South, of every denomination, are sentiments which so fully approve themselves to our consciences, are so identified with our soul to convictions of duty, that we should maintain them under any circumstances; and at the same time the peculiar circumstances in which we are placed, constitute an imperative necessity that we should act in accordance with these principles, and make it impossible for us to yield any thing in a matter which concerns our soul to convictions of duty, that we should maintain them under any circumstances; and at the same time the peculiar circumstances in which we are placed, constitute an imperative necessity that we should act in accordance with these principles, and make it impossible for us to yield any thing in a matter which concerns our soul to convictions of duty, that we should maintain them under any circumstances; 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